Translation edited by Mufti A.H.Elias

A Study of the Views and Opinions *of* Doctor ZAKIR NAIK

By

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(May Allaah protect him)

Inviting towards Islaam and the responsibilities that accompany doing so

(By Mufti Azeez ur Rahman of Maharashtra)

Inviting towards the Deen of Allaah is the collective duty of all Muslims. The Qur'aan and hadith bear ample testimony to the fact that the Ummah of Muhammad (Salallahu Alayhi Wasallam) is tasked with conveying the message of the oneness of Allaah, Risaalah and in truth, the entire Deen to those who have not received it. One distinct message of guidance rendered by Nabi (Salallahu Alayhi Wasallam) was for those present at his final sermon to convey his message to those absent.

Together with this, one major branch of propagation is the inviting of non-muslims towards Islaam. This, apart from a group continuously fulfilling the duty of calling towards good and preventing from evil. This is indeed an integral aspect, as the Qur'aan itself explains. The answers to the objections raised in that era against Islaam and its principles are provided in the Qur'aan and Sunnah. Thus, when it comes to the propagation of Deen, the following three aspects and branches may be understood ;

(1) Inviting towards belief in the oneness of Allaah, Risaalah and towards the true Deen of Islaam.
(2) Calling to good and preventing from evil
(3) Standing firm in the defense against the onslaught on the teachings of Islaam and removing doubts and uncertainties created in this regard.

The first and foremost duty of the Ambiyaa (Alayhis salaam) was that of calling toward the oneness of Allaah. With regards to all the Ambiyaa that were sent, apart from encouraging people to submit to the Nabi of the time, they also invited towards the oneness of Allaah, belief in the Aakhiraat-hereafter and living a life in accordance with the injunctions of Shar'iah. As long as they remained amongst man, this was primarily their effort and endeavour. The Noble Qur'aan has in a very distinct manner described the praiseworthy quality of Nabi (Salallahu Alayhi Wasallam)

in respect to inviting towards the oneness of Allaah, "داعيا الى الله" (persistent in inviting towards Allaah) .

Commanding good and preventing from evil were also integral aspects in the propagation of the Ambiyaa. They would encourage their people to adopt piety and refrain from evil. The objections that were raised in their respected eras were responded to in the most simplest and emphatic of manners through the aid of divine revelation. At times, these responses would be detailed and on other occasions "Ilzaami" (basic and direct). In accordance to the demand, the required method would be adopted, but at no stage did they (Ambiyaa) turn away from the basic principles of propagation nor go contrary to the guidance and pleasure of Allaah in order to refute the mischief of their time. They were never guilty of this let alone this being a distinguished trait of their manner of propagation.

After the advent of Nabi (Salallahu Alayhi Wasallam), the cycle of Ambiyaa was terminated, but the need (to refute these objections) still arose. In light of the hadith, this responsibility then shifted on to the Ulama of the Ummah.

Throughout the pages of history, we read of many arduous individuals who till their final breaths endeavoured to fulfil this task. They carried out such worthy achievements in this regard that splendidly stand out in history.

We do not by any means intend on making mention of these entire episodes nor can this be done in a brief write up of this nature. For this, not even an entire library would suffice, thus only a mere brief overview study may be possible.

Throughout history, we read of countless personalities who made the objective of their lives the propagation of Islaam. **Within all these personalities, the common factor was, apart from being firm and steadfast on their fundamental beliefs, they were ahead of the rest in implementing the injunctions of Shari'ah.** In all this perseverance and striving, at no time did they ever contemplate moving off the set principles of Qur'aan and hadith.

The efforts of the "Soofis" (ascetics) (Rahimahumullah) in the propagation of Deen cannot be overlooked. They abstained from decorated stages and from demanding any perks or monetary gain from the Ummah, rather they silently and steadfastly went about calling people toward the grandeur and greatness of Allaah. The effects of this steadfastness and firmness on the teachings of Qur'aan and Sunnah was that droves and droves of Muslims would approach them and in their presence bear testimony to the message of the "Kalimah", thereby embracing Islaam. Presently, in the sub-continent, there are very few who may lay claim to being Muslim by way of being descendants of Arabs who migrated. Most are Muslim as a result of the propagation of the "Soofis" and their ardent followers. With the grace of Allaah, they have maintained and remained steadfast on their Islaam.

The Illustrious "Soofiyya" and other Noble Ulama took the responsibility of guiding the Ummah. Those who connected themselves with these personalities were rid of all spiritual maladies, they were taught to adopt Islaamic etiquettes, partake of the lawful and abstain from the unlawful and whilst adhering to the injunctions of Shari'ah, they were to ensure not to discard any Sunnah along the way. In other words, they (Soofis and Ulama) made such a concerted effort upon those affiliated to them that each one was made to adopt the true teachings of Islaam and thereby become the criterion for being a sincere Muslim. In this manner, they would adopt good and abstain from evil.

By "Soofiyya", we refer to those who were propagators of the true and genuine teachings of the Qur'aan and Sunnah. There is no reference to those who diverted from the enlightened path of Islaam. It is far-fetched to assume that they would rectify the Ummah, for they themselves were in need of seeing to their own deficiencies in respect to the injunctions of Shari'ah.

From the very initial era of Islaam, we read of the different objections and doubts raised against its teachings, but it is also a historic fact that in every era, the Ummah made the necessary effort to combat these in the defense of Islaam. The Noble Jurists (Fuqahaa) and Scholars of hadith (Muhaditheen) worked side by side, apart from the efforts of those well

versed in Aqeedah (Mutakilimeen), to defend against the objections raised by the deviant groups or to present the truth in places where in impure efforts were made to deviate people from the straight path by creating doubts. These luminaries, after apprising themselves adequately, gave comprehensive responses within the dictates of the Qur'aan and Sunnah. It should also be said that they were significantly successful in this regard.

These personalities did not at any time tire in responding adequately, whether it was in respect to the objections raised against the Qur'aan and Sunnah by the philosophers and modern minded or against attempts to obliterate the belief structure and injunctions of Shari'ah. Furthermore, that which they had written served as guidance for those to follow. **The significant aspect worth noting is that at no time did they refute nor deny distinct matters and realities related to Islaam nor make baseless interpretations.** They pointed out towards the erroneous and incorrect views of those objecting and appropriately refuted them.

Whilst researching, we have also come across many individuals, who in panic at these objections, themselves began denying several unanimously accepted views related to Islaam or otherwise made useless interpretations. This (their actions) would obviously not be termed service rendered to Islaam nor being firm in the defense of Islaam. This would only be primarily described as that when there is no denial of the unanimous view points of Islaam nor is there any turning away from history and reality.

It is also a fact that in every era, the Ummah looked in positive light at the propagators of Islaam, who stood firmly in its defense. They even assisted them, regarding doing so to be a responsibility, in fact, whenever such a need arose, they were always there to lend a helping hand.

With the coming of the British to India, many trials and tribulations came with. The first major one was the objections raised against Islaamic beliefs and its teachings in an effort to deviate Muslims. From amongst those who successfully sprung to the defense of Islaam were, Hadhrat

Moulana Rahmatullah Kiranwi, Doctor Wazeer Ali and the founder of Darul Uloom Deoband, Moulana Qaasim Nanotwi (Rahimahumullah).

At the time, there were several individuals who had rejected unanimously accepted teachings or otherwise made useless interpretations, which could obviously not be termed service to Islaam nor we could say that was at all a meritorious act.

There were many individuals, who apparently acting in the defense of Islaam, began altering the teachings of Islaam, but until their hidden agendas did not come before us, they remained accepted in the Ummah. In fact, people continued assisting and praising them. Mirza Ghulam Ahmed Qadiyani was one such individual from that era. In the beginning, he also stood up as a propagator of Islaam and he gained fame as a scholar known for refuting the objections against Islaam, but later, he began incorrectly interpreting aspects related to "Mahdi", the descent of Isa and the finality of Nabi. He later himself claimed to be "Mahdi", "Maseeh" and even a Nabi. He was thus excluded from amongst the accepted group of bondsmen and included amongst those who were rejected.

There were many who got caught up in his treachery, but it is otherwise the unanimous verdict (fatwa) of the Ummah that Mirza Ghulam Ahmed Qadiyani has no relation with Islaam whatsoever. He and his entire group of followers are out of the fold of Islaam. The "Qadiyaaniyat" sect also discarded their representatives with whom they possessed a deep relation, though apparently it seemed as though they held aloft the banner of Islaam. This is not the occasion for such detail. We were busy discussing propagation to Islaam, but in this regard, occasionally, we are required to point out towards deficiencies or to apprise readers with regards to individuals who hold incorrect notions yet use "Deen" as a cover to spread their poisonous views in order to lead the Ummah astray. Thus, whilst busy in this, occasionally, these aspects come before us which are never bereft of benefit.

Before us, we have Doctor Zakir Naik, who is a propagator of Islaam and is world famous in the field of inviting towards Deen, even hosting

television shows in this regard. There exist no doubt as to the fact that the work he has undertaken is extremely beneficial, praiseworthy and worth appreciating.

In Africa, the famous debater, Ahmed Deedat rendered extremely beneficial service to the Ummah in his works against the Christians and he was highly successful in that regard too. Through listening to his "Cds" and "audios", many individuals gained a fond desire to enter the same field, one of whom was Zakir Naik. In the initial stages, he had confined his efforts to refuting Christianity, later delving into refuting the objections made by individuals of other religions. Until that stage, his efforts were appreciated and within the dictates of Shari'ah. **At a later stage, he began delving into the explanations and commentaries of several Islaamic subject matter and Aayaat of the Qur'aan.** Let it be clearly understood, in respect to commentaries of the Qur'aan and other Islaamic subject matter, the boundary and limit of discussion has already being well marked out.

If any scholar or learned figure was to step over these boundaries in any aspect, then such an opinion would be deemed to be his own (not the stance of Shari'ah). For "Tafsir" (commentary of the Qur'aan), the necessary qualifications are incumbent and necessary. One who is not qualified and well versed in these sciences would say and write many things, with the great danger existing of him including his own opinion, whereas such commentary and opinions are unanimously rejected by the Ummah. One who intentionally does so has been promised entry into the fire of hell (Jahannam). This precisely applies to all other matters related to Deen, that is to drift away from all unanimously agreed upon injunctions is to deviate from the straight path. We possess a positive feeling with regards to Zakir Naik in that he desired to remain distant from making his own commentaries or turning away from the unanimous verdicts of the Ummah. We have hope in the fact that Zakir Naik does not deem altering the understanding of Deen which the entire Ummah have understood and inherited to be permissible.

The devastating effect of the "so called propagator" of Islaam, Mirza Ghulam Ahmed Qadiyani, who later made claims to being "Maseeh" and

a Nabi, are before him (Zakir Naik) and he should certainly be well informed of this. We therefore cannot contemplate, (Allaah forbid) that Doctor Zakir Naik will ever tread this path. Yes, we are compelled to conclude that due to him crossing the limits in as far as his duty towards propagating Islaam is concerned, he has now undertaken a task of spreading a notion, which rather than elevating his status, has diminished his respect. We, being impressed by his achievements in the initial periods had a positive outlook of him, but today we have retracted from such an opinion.

In the hadith, we are informed that the Ummah will never unite on deviation. It is also acknowledged that there exists two categories of people, one being those who possess the qualifications for "Ijtihad" (deducing Masaail) whilst the other being those who are deprived of such rank. In the case of the latter, it is the unanimous verdict of the Ummah that they are compelled to follow (Taqlid) a "Mujtahid", with failure to doing so eventually leading toward deviation from Islaam. **The manner in which Zakir Naik has targeted the Illustrious Jurists is, firstly, against the recognised principals and hadith of Nabi (Salallahu Alayhi Wasallam), wherein it is stated that the Ummah will never unite on deviation.** Furthermore, by adopting this method, he had restricted himself significantly. Initially, he was a propagator and inviter to Islaam, but now he spreads a notion that throws the entire Ummah into deviation and polytheism. **As far we know, he does not at all possess the qualifications for "Ijtihad".** We also do not suggest that he has made such claims, but despite this, the deductions that he has made in many academic discussions are truly surprising and baffling.

Occasionally, he even trespasses the boundaries in scholarly discussions whilst responding to objections. He may feel he is not answerable in this world, but he should well know that he will certainly be in the Aakhiraat-hereafter.

It is a now some time back that he added "Rahmatullah Alayhi" after the name of Yazeed and in touching on a useless topic of this nature, he made himself even more controversial. This, despite him being fully aware that none will be questioned in the Aakhiraat-hereafter on

whether he regarded Yazeed to be from amongst those forgiven or rejected. This was never such a topic that needed clarity and thus be made a topic of discussion. Being a propagator and inviter to Islaam, he ought to understand that a great deal of precaution is required in the way he approaches matters. At times, whilst discussing academic issues, he overlooks and sidesteps clear aspects mentioned in the Qur'aan and Sunnah.

Moulana Mufti Abdullah Al'asadi has in this book turned our attention by highlighting several blatant errors of Zakir Naik and in providing several Qur'aanic references, he has pointed out to his errors in responding to objections raised against these Aayaat. Whilst pointing out to these, he has adopted a simple and affirmative approach. May Allaah Ta'ala increase him in his efficient service to writing.

It is strongly hoped that this brief write up of our distinguished Mufti Saheb will prove sufficient to understand the agendas of Zakir Naik. We would request Zakir Naik to adopt the true qualities of being a propagator and fully implement them. **We would also request him to avoid holding on to distant opinions and useless deductions devoid of any depth. He should also not discard the accepted opinions of the Ummah and avoid discussing topics for which he will not be questioned for in the hereafter.** We possess strong hope that this request will not go in vein.

Introductory Words

By Saeed Rahman Faruqi

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بسم الله الرحمن الرحيم

There is absolutely no regards and status for the "Ijtihad" of any intellectual in respect to the explanations of Islaamic law (Shari'ah) as long as it contradicts that which reached us via our pious predecessors. In the entire collection of Islaamic literature, just as that which has been reported by our pious predecessors acts as ample proof and we are indebted to it, similarly, their understanding of Deeni related matters is also a substantiated proof and link. In other religions, let alone defficiency, the great fear exists of alteration in many aspects related to their religions. The spread of it, as we know follows after.

We implore Doctor Zakir Naik to submit to the explanations, commentaries and understanding of those great scholars by means of which he has reached this stage of intelligence today, for indeed, he has benefitted from their huge collection of knowledge.

In this booklet, the distinguished and reliable Sheikhul hadith of "Jaamia Hatora" has comprehensively refuted these incorrect notions in the most logical and substantiative manner. He is also the secretary of the "Fiqh Academy" and has authored many other books too. It is strongly hoped that this book will serve as an ample reproach and serve as advice for Zakir Naik and others too.

The Importance of propagating Deen and its boundaries and limits

بسم الله الرحمن الرحيم

نحمده ونصلى على رسوله الكريم

Allaah Ta'ala declare :

واعدوا لهم ما استطعتم من قوة

The crux of this Aayat is that let alone it being permissible to stand in the defense of Islaam and its spread through all possible means, it is extremely meritorious and even necessary at times. This, on condition that the methods adopted do not conflict with the clear teachings and objectives of Qur'aan and hadith.

This explains why, on account of the developments and changes in warfare, we have never rejected the permissibility of using the latest weaponry. Furthermore, we have never refuted the usage of all possible means for the protection and spread of Deen and Islaamic knowledge.

Based on this, a large group of Ulama possessing deep foresight have adopted the opinion that it is permissible to take assistance from modern instruments that are currently available for religious, propagational as well as reformational purposes, in fact, this may even be deemed necessary. Yes, truly speaking, if the genuine need arises, then that too could be said, regardless of whether this be through "radios"," U tube", the "television", the "computer" or "internet". Considering the fact that the proponents of falsehood tirelessly use these instruments to propagate their wrong agendas and notions, this would signal its even greater importance.

If the "Ahle-Haq" (rightly guided) turn a total blind eye to the usage of these generally accepted instruments available, then there is the fear of detrimental effects today as is been presently witnessed. This is, after all not surprising for a large number of people merely suffice on these means nowadays.

We also hold the same opinion as some of our senior Ulama in this matter, though practically, we have never gone on television nor purchased one for that matter. We have also never attached importance nor developed the habit of watching television. Yes, occasionally, on account of necessity or by chance, we may view certain programs. As for internet, well, that is extremely distant, which explains why we are unaware of what is directly presented to viewers on the internet in respect to Islaam. At most, we do occasionally hear of this and even read such information of this nature.

In this part of the world, for years now, a renowned propagator, Doctor Zakir Naik, who is also a household name, has had broadcasted programs on television. He has a wide coverage and a huge fan base especially viewers on the Pakistani Channel, "QTV" and currently "TV Peace". With regards to his views, many questions have being asked and we have even held discussion on certain aspects related to this, but never did we directly meet him, for after all we aver:

"The language of my friend is Turkish, but I do not understand Turkish."

Whilst in Saudi Arabia, I happened to meet some of his acquaintances but I did not have the opportunity of holding any discussion, although his name was taken in our conversation.

In our city Lukhnow, he did conduct a program for which I did hear a recording of and even read some literature related to this. At a later date, I did hear a "CD" of his, especially the portion on "questions and answers", which was delivered in the urdu language. What I noticed was that apart from the true Shari' stance, he had many other incorrect notions and views.

On a journey to Mumbai, I happened to travel to his centre of learning hoping to see his school, unfortunately, it happened to be the holiday period. I therefore visited his office and all this, I should say, was not bereft of some form of benefit.

It was after the recent Eid, where, on account of certain commitments, I travelled to Delhi. When passing by certain bookshops in the locality

wherein "Jaami Masjid" is located, it is then that I came into some form of contact with Doctor Zakir Naik. This allowed me the opportunity of delving into and understanding his opinions and views. This, I seen having read literature of his in the urdu language which I found in the book shelves. I had searched extensively and was successful in my endeavour. I thought to myself that this information is ready available, so let me purchase it, read and then draw conclusions.

There was a large collection of info available at my disposal together with many other brief write ups and articles. I purchased the entire collection and thus, I benefitted directly. I will now in the pages ahead provide the results of my study.

There were primarily two reasons for my study on this individual. The first of these is that Allaah Ta'ala has involved me in the service of Deen and thus, several individuals have asked the question, "What do we make of the statements and information of Doctor Zakir Naik"? The second motivating factor is the hadith, الدين النصيحة (Deen is well wishing)

At this juncture, I feel it imperative that I suffice on highlighting aspects that are blatantly questionable and after citing the texts as they are, I should then comment by focusing on certain portions specifically.

The delicate nature of the effort of Deen and the recognition of a true propagator

The effort of Deen is extremely delicate and a great responsibility. It is also very vast and comprises of many scenarios. In this temporary world of cause and result, Allaah takes work from mankind and after undergoing hardship, tests and tribulation, the fruits of all that toil is achieved.

Generally, such work is taken from individuals who are true believers, trustworthy and religiously conscious. They are able to back up their words with a good practical lifestyle, in fact, rather than mere statements, their practical lives and ability to submit are traits firmly embedded. This creates spirituality and life in their propagation. They then, apart from propagating, also become leaders in this regard, which

obviously has a positive effect on the masses. People regard such personalities to be reliable and to be genuine leaders. In other words, the masses reflect over the degree of practice prevalent in the speaker apart from his speaking exploits.

This explains why the Ambiyaa, the Rusul and their ardent followers and representatives from amongst the Ulama and pious lay more emphasis on their practical lives, rather than mere words and instead of inviting towards statements, they call toward good deeds.

But, having said this, let it be well understood that Allaah is extremely independent and in works of this nature, there are many benefits and wisdoms, regardless of whether these be understood to us immediately or not. At times, he takes the work of Deen and that of inviting towards, spreading and protecting the truth from those who are deficient in both, knowledge and practice. In fact, occasionally, these are individuals, who, when it comes to religion and beliefs are rebellious against the injunctions of Allaah. They are even known to be the bitter enemies of Deen or known to deny its truthfulness altogether.

For instance, there are many individuals whose religion is totally in conflict with the Deen of Allaah and tantamount to denying the being and qualities of Allaah, but their practical lives are exemplary to say the least. They are even known to make statements in conformity to the truth, whilst there is little by way of deficiency in their character. They are in this, rightly guided and pure, in fact, even very cautionate and abstinent in matters pertaining to the lawful (Halaal) and the unlawful (haraam). Judging by their words and actions, one would never understand them to be Kaafir (non-Muslim). Only upon discussing their beliefs, will one realise that they are followers of a religion other than Islaam. By this, we realise that one may not be regarded to be a Muslim unless his beliefs are taken into perspective.

Similarly, it does not suffice one to be deemed a true propagator of Islaam by merely speaking on Islaam or by him reciting the Qur'aan and hadith to people or even by noticing the masses being affected by his words. It is imperative that we reflect over whether his statements and

views are, apart from being present in the Qur'aan and hadith, in accordance to their teachings? In other words, to what extent are his words in conformity to the Qur'aan and hadith?

Is the message he is conveying tantamount to the recognised and accepted facts that have reached us through a continuous channel for centuries now via the Sahabah and Salaf (pious predecessors) which have been accepted by not only the general masses but by the learned, especially. Furthermore, are the details and clarification of this present in the Noble Qur'aan and authentic Ahadith. To what extent does the information he reads out conform to these?

Besides submitting to the words of Nabi (Salallahu Alayhi Wasallam), what status is being accorded to the words and actions of the Sahabah and Taabieen and to the explanations and commentaries of those that followed from amongst the Ulama fraternity? What status is being accorded to the famous and well renowned books of belief of the "Ahle Haq" such as "Aqeedah Tahaawiya" and others? In clarifying Qur'aan and hadith, is the intellect being regarded as an aid or is it deemed to be the ultimate decision maker?

The truth of the matter is all those individuals, groups and movements who affiliate themselves with Islaam from amongst the Sahabah and the first generation link all their opinions to the Qur'aan and Sunnah. Taking into regard the demand, they would accordingly derive benefit from the two. We are well aware of the deviate sects such as the "Khawaarij", "Rawaafidh" and "Mu'tazila", who were from the "Qarn Ula" (initial era) and those of that nature who followed later, which point out to the fact that merely citing Qur'aan and hadith and associating oneself with these may not be used as the criterion.

Similarly, it does not suffice to make decisions based on the apparent results before us even though positive results are realised. The famous hadith of Bukhari clearly informs us of this:

ان الله ليؤيد هذا الدين بالرجل الفاجر

Translation – At times, Allaah Ta'ala strengthens the Deen by means of sinful individuals.(Through this, He assists the Deen)

Nabi (Salallahu Alayhi Wasallam) stated these words on the occasion of a battle in respect to a man who had fought gallantly. When mention was made of his bravery to Nabi (Salallahu Alayhi Wasallam), he replied that this man is from amongst the dwellers of Jahannam. The Sahabah were truly perturbed at this remark for they felt how could such an apparently sincere individual be a dweller of Jahannam! Several individuals began pursuing him in order to investigate the matter. What then happened, was that this person, who had gotten severely injured in battle and due to excessive pain, he used his weapon on himself and committed suicide. Upon seeing this, certain individuals hurriedly approached Nabi (Salallahu Alayhi Wasallam) and exclaimed, "You are the true Nabi of Allaah and your words are indeed true". This is when Nabi (Salallahu Alayhi Wasallam) stated these words.

Who is not aware of the great efforts undertaken by the uncle of Nabi (Salallahu Alayhi Wasallam), Abu Taalib, in the upbringing of this true Nabi and in assisting Deen, yet he remained firm on the religion of his forefather, at which Nabi (Salallahu Alayhi Wasallam) would tremble (out of extreme sadness). On the other hand, the merciful uncle of Nabi (Salallahu Alayhi Wasallam), Hadhrat Abbaas (Radiallahu Anhu) was favoured with Islaam, but before "Hijrah" (migration to Madinah), when discussions were being held with the "Ansaar" to migrate, he was with Nabi (Salallahu Alayhi Wasallam) and advising the Ansaar to ponder over the great responsibility they were about to undertake. This was the very same Hadhrat Abbaas who was amongst the captives of Badr. He had overheard the Muslims say that the army of the Kuffaar have already been defeated, why should we not now chase down the caravan which was the very reason for us leaving our homes. Upon hearing this, he replied whilst still captive, "Do not do that for the promise of Allaah's assistance and victory was only against one group, either the army or caravan and this has already come to be". In this manner, he assisted the Muslims in averting danger.

Nonetheless, the apparent condition does not suffice for making any major decision. For one to be deemed a true propagator such that his statements and research are relied upon, whilst his words and actions be deemed exemplary, it is necessary that we carefully reflect and take into perspective all the aforementioned aspects that we have discussed.

Today, there are many individuals who have sprung up as being propagators of the Deen. They have become increasingly famous with many people being affected by their words. Some have developed a huge fan base who even travel with them and gather for their talks. The question is, how do we recognise if one is rightly guided and on the straight path?

In one hadith, we are taught that if you want to know of the character of a person, then inquire from his neighbours. The hadith is also well known to most wherein it is stated that the best of you is he who is good to his family members. There are many other words of similar guidance. In light of these, in our case, it would be imperative to ascertain as to how many from amongst those affected and those gathering possess true religious (Deeni) perception and feeling and to what extent are they connected with the genuine service of Deen? Is the ongoing propagation in accordance to the views and opinions of these people? If there are a number of upright and reliable individuals closely connected, then we need to inquire as to what type of individuals these are and why have they drawn close? It should not be that this is on account of some misunderstanding, lack of knowledge or mere assumption.

The qualities of a true propagator

A few major aspects to consider when deciding on who is a true propagator of Deen

(1) Together with submitting to the Noble Qur'aan in order to understand Deen, does he possess reliance on the Sunnah or not? Or is it a case of him merely relying on the Qur'aan without granting the required status to the Sunnah?

(2) Furthermore, in comprehending Qur'aan, does he rely on his own understanding and intellect, or does he give due regard to detailed research found in the Arabic dictionaries and to the explanations and commentaries of Qur'aan that are protected in the reliable books of hadith, irrespective of these being linked to Nabi (Salallahu Alayhi Wasallam) or to the learned from amongst the Sahabah.

(3) Not merely relying on Ahadith that are "Mutawaatir" (the highest degree of authenticity in Ahadith) or "Saheeh" (authentic) or only on those that are mentioned in the "Saheehein" (Bukhari, Muslim) but on all those Ahadith that are part of a considerable collection (regardless of them not being included amongst the " Mutawaatir" or "Saheeh", nor in the two famous books of hadith (Saheehein)) but in others.

(4) What are their opinions with regards to the Sahabah, who were undoubtedly the intermediary between the Ummah and Nabi (Salallahu Alayhi Wasallam) just as the Ambiyaa were the medium between Allaah and His slaves. Do they grant due importance to the rank, status and the words and actions of the Sahabah? Or do they regard them to be merely from amongst the general masses and the criterion of, "هم رجال ونحن رجال" (They are men and so are we)?

(5) What are their opinions of our "Salaf" (pious predecessors) from the era of the Taabieen up until this day, especially those from the "Qarn Ula" (initial era), who served and protected Deen in every way possible before it eventually reached us? What are their opinions about specifically the four distinguished Imaams of jurisprudence?

(6) Do they regard their intellects and logic to be an aid or the primary factor and basis. In other words, are all matters of Deen subject to their understanding or do they regard the Qur'aan and hadith, which are well substantiated, to be the basis, with the intellect being a mere aid. As we well know, despite ones logic being able to correctly comprehend matters, many aspects are not understood or simply misunderstood.

Moment of reflection

Presently, the propagator, Doctor Zakir Naik is a household name in this country. There are many people out there who are not only listening to him but also inclining to his opinions. The truth of the matter is that not all that he says is in conflict with Shari'ah and against the Qur'aan and Sunnah. But there are many aspects that have been noticed and continue being noticed in his talks and research that are genuinely questionable. These, will then need to be studied in light of the aforementioned details we have already discussed. We will now present to the readers much of the information he has spread and each one may then take turn to study and conclude directly.

(1) **In understanding Deen, Doctor Zakir Naik does possess regard for the Sunnah apart from the Glorious Qur'aan.** He thus, together with citing Aayaat, cites many Ahadith to verify his stance and views.

(2) **But one major viewpoint of his in respect to understanding hadith and Sunnah is not the same adopted by our great Ulama.** This specifically has to do with his opinion that, "Hadith Hasan" (an accepted and authentic category of hadith) is not a significant proof, whereas the famous commentator of Bukhari, Ibni Hajr Asqalaani (Rahmatullah Alayhi) and many others such as Ibni Salaah and Imaam Nawawi have accepted Ahadith other then "Saheeh" to be substantial proof. In fact, in certain cases, even "Dwaeef hadith" are considered. **Imaam Bukhari (Rahmatullah Alayhi), who, on the one hand, has written a book named, *"Saheeh Bukhari",* which is a collection of the most authentic**

Ahadith, he has also written a book called, *" Al Adabul Mufrad",* which comprises of many "Dwaeef Ahadith". This is similarly the case with regards to books of hadith such as, *Tirmidhi*, wherein many Ahadith of this nature have been included, in fact, even those related to practical injunctions.

(3) **As far as his understanding of Qur'aan and hadith is concerned, he relies solely on his intelligence and personal understanding and to a much lesser degree on the "lughat" (Arabic dictionaries).** In his discussions, we did not come across any mention of Ahadith even in recognised and famous junctures. Let alone the statements of Sahabah, there is no mention of "Marfoo" (hadith with chains linked directly to Nabi (Salallahu Alayhi Wasallam) nor well known Ahadith in these discussions. As for his usage of the arabic dictionaries (grammar), judging from what he has presented, **his level of knowledge and know that it is so deficient, not even comparable with average students of a Madrasah.**

(4) **From what we have perceived, it is clear that he has no regard whatsoever for the Sahabah, Taabieen and the four illustrious Imaams.** In the over five hundred pages we have read and seen, he has seldom mentioned anything concerning the former (Mutaqadimeen) and latter scholars (Mutaikhireen) nor of their books. He does certainly speak of and cite a host of lecturers and intellectuals, but seldom does he mention anything concerning any Aalim. When he does do so, he merely makes reference to "Ulama", but the question is, "Who"? He makes no mention of this.

(5) **From his speeches and his responses to questions asked, it is clear that he does not take the intellect to be a mere aid, but the complete basis.** He relies wholeheartedly on his logic and understanding and thereby responds to any question regardless of its nature. In fact, he cites Aayaat in response to questions without applying the slightest bit of caution, whilst even being known to forcefully fit these in.

All these facts are being mentioned after having carefully examined and studied the writings of Doctor Zakir Naik. I have also noted subject matter of this nature in his writings and compiled these as write ups before presenting them to Ulama, who have supported my findings. After having chosen such subject matter, I hereby present some excerpts of these to the readers;

(1) His incorrect stance with regards to the Four Illustrious Imaams of Jurisprudence

In response to a question, Doctor Zakir Naik states (Pg 660-661): We are required to honour the Illustrious Imaams of Islaam, who include Imaam Abu Hanifa (Rahmatullah Alayhi), Imaam Abu Yusuf (Rahmatullah Alayhi), Imaam Shaafiee' (Rahmatullah Alayhi), Imaam Ahmed bin Hanbal (Rahmatullah Alayhi), Imaam Malik (Rahmatullah Alayhi) and others. They were certainly great Ulama and Jurists. May Allaah Ta'ala grant them reward for their research and efforts. If anyone agrees with the beliefs and opinions of Imaam Abu Hanifa (Rahmatullah Alayhi) and Imaam Shaafi' (Rahmatullah Alayhi), then none should object to this. **But later in response to the very same question, it clearly seems that Doctor Zakir Naik deems the four schools of thought (Mazaahib) to be a cause for disunity.** He writes;

> (Pg 439) " When a Muslim is asked, who he is, he generally replies that he is a "Sunni" or "Shia". Similarly, some people refer to themselves as "Hanafi", "Shaafiee", "Maliki" or "Hanbali". Some are even known to say that they are "Deobandi" or "Barelwi". If we may ask these individuals, what was our Nabi (Salallahu Alayhi Wasallam)? Was he a "Hanbali", "Shaafiee", "Hanafi" or a "Maliki"? Never, he was a Muslim just as the previous Ambiyaa were also Muslim".

Consider the following statement of Doctor Zakir Naik

(Pg 441) "From the hadith, we understand that Nabi (Salallahu Alayhi Wasallam) had granted glad tidings to seventy seven groups, but he did not state that Muslims should make an effort to divide themselves into separate groups. Those who practice on the teachings of the Qur'aan and hadith and do not create groups nor divisions between people are indeed on the straight path".

This apparently implies that the four Mazaahib (four schools of thought) are guilty of causing divisions and thereby not on the straight path.

In response to this very same question, consider the last paragraph:

(Pg 442) "There are many Aayaat wherein we are instructed to obey Allaah and His Rasool. It is imperative upon a Muslim to submit to the Qur'aan and authentic Ahadith. He may only conform to the views of an Aalim or Imaam as long as the latter's beliefs and opinions are in conformity to Qur'aan and authentic Ahadith. If his beliefs and opinions are contrary to the injunctions of Allaah and the Sunnah of Nabi (Salallahu Alayhi Wasallam), then it should not be given any due importance regardless of the great status of the Aalim. If all Muslims read the Qur'aan with proper understanding whilst practicing on authentic hadith, then Allaah willing, all differences will come to an end and thus a united Ummah would be created."

The manner in which Doctor Zakir Naik has linked these statements with his previous discussion makes one understand that he regards the followers of the four "Mazhabs" to be besides those who obey Allaah and His Rasool.

The criterion for practicing on hadith

In the same discussion, whilst encouraging people to practice on Qur'aan and hadith, instead of saying "hadith", he twice uses the word "Saheeh Hadith". This implies that only those Ahadith that are "Saheeh" may be

acted upon and other Ahadith, despite them being accepted and considered, may not, whereas the Ulama of the Ummah differ with holding such a view as has already passed. **It is not only difficult to present "Saheeh Ahadith" for every "masla", it is virtually impossible to do so.** Whosoever wishes to research this matter, let him go forth and do so.

Ibnul Qayyim (Rahmatullah Alayhi), who was a well versed scholar had written that a number of "Masaail" of all the four illustrious Imaams are based on "Dwaeef Ahadith". In fact, if you were to read the books written by the "Ahle hadith"(those who do not adhere to any school of thought) on Salaah, then you would come across a substantial number of Ahadith that are "Dwaeef". One may take a look at the most well known book of theirs called, "Salaat ur Rasool" (The Salaat of Nabi (Salallahu Alayhi Wasallam)) and you will notice many narrations of this sort.

Selected quotes from the lecture of Doctor Zakir Naik in respect to,"Qur'aan and Modern Science" at the service of Ulama

I have before me the largest collection of the lectures of Doctor Zakir Naik which were published by "Farid Book Depot, Delhi". His very first sermon is well detailed and comprises of interesting subject matter which I am hereby discussing. The entire sermon includes Qur'aanic Aayaat with their translations and many of his scientific deductions with references, occasionally, without. He has also corroborated the Aayaat with modern scientific study. **He makes no mention or even reference to any Ahadith in his understanding and commentary of Qur'aan.** In other words, he has not delved into or listed the commentaries of Aayaat expounded by Nabi (Salallahu Alayhi Wasallam), the Sahabah and the Ulama of the Ummah. He occasionally takes the literal meaning of words but that too, in accordance to his own comprehension, which is in clear contrast to those preferred and recognised meanings and even against those understood from the commentaries and Ahadith.

We hereby forward some excerpts from his lectures on the aforementioned subject matter (Qur'aan and modern science);

(2) Incorrect deduction in researching the shape of the earth, (Pg 72-73)

1 – The earth is not round like a ball, rather it is egg shaped. In other words, it is flat and stuck on the two axis. The following Aayat sheds clarity on the shape of the earth,

والارض بعد ذلك دحها

Translation – Thereafter, Allaah spread out the earth. (Surah Naazi'aat, Aayat 30)

The word used in the arabic language to denote an egg is, "دحها", which actually refers to an ostrich egg. Therefore, an ostrich egg bears similarity with the shape of the earth. Thus, the Noble Qur'aan most perfectly clarifies the shape of the earth, whereas, when the Qur'aan was initially being revealed, it was thought that the earth was flat.

A Critical Review of his opinion

Doctor Zakir Naik avers that the word, "دحها" refers to an egg and that too an ostrich egg. The "Ahle Ilm" (Ulama) are well aware that the word, "Dahaw" and its root word both refer to "to spreading a thing out". According to this, the commentary and translation of "دحها" would be, "to spread (expanding) the earth and the things present in it", just as is famous. (*Tafsir Ibni Kathir, Surah Naazi'aat, Vol 8 Pg 339).* This word by no means refers to an egg. After studying the book*, "Lisaanul Arab",* I did not any find any mention of this word referring to an egg. Yes, Raaghib Asfahaani (Rahmatullah Alayhi) was of the opinion that its root word is derived from, "ادحية", which refers to that portion of the land wherein an ostrich lays eggs and then sits on them. It therefore spreads out on that piece of land or on the egg.

(3) In order to conform with scientific findings, his incorrect commentary of the Qur'aan with regards to the light of the sun and moon, (Pg 73-74).

تبرك الذى جعل فى السماء بروجا وجعل فيها سراجا وقمرا منيرا

Translation – Blessed is the Being who created gigantic stars in the sky and (among the more prominent sources of light that He created in the sky, He has) placed the sun and the luminous moon in it. ***(Surah Furqaan, Aayat 61, 19 th Para)***

The sun is referred to in the arabic language as*, "Shams".* It is also referred to as *"Siraaj",* which literally means a torch*.* Occasionally, the word *, "Wahaaj",* is used for it, which means a "burning lamp". These all appropriate words used to denote the "sun" on account of its action of burning, which leads to it giving off light and creating heat. On the other hand, the moon is referred to as*, "Qamr"* in the arabic language. In the Qur'aan, the word *"Muneer"* has also been used for it, that is a body that reflects off light.

At this juncture, there is some form of harmony in the actual nature of the moon, which does not itself give off light but merely reflects the light of the sun. Nowhere in the Noble Qur'aan has the moon being referred to as *"Siraaj"* or *"Wahaaj"* nor has the "sun' been referred to as a *"Noor"* (light) or *"Munawwir"* (giver of light). From this, it is established that the nature of the light of the sun and moon differ as is described in the Qur'aan. Therefore, there is absolute conformity in respect to the difference in the light of the sun and moon as far the Qur'aanic description and that of modern scientific study is concerned.

A Critical Review of his opinion

The sun and the moon are two different entities which are clearly understood considering that one is a "light" and the other the "giver of the light". From this, the difference in the nature of the light given off by the two may be clearly understood. Any intelligent person can clearly perceive that there exists a difference in the light given off by each, in fact, in the effects of them too. There is no harm in accepting what modern day scientists aver, but why the need to insist on the words and explanations of the Qur'aan and Sunnah being forcibly fitted onto their study. For after all, in support of such a claim, one which is confined and specified, arabic dictionaries and Ahadith should suffice or merely one of the two.

The academic deficiencies of Doctor Zakir Naik

According to the knowledge of this humble slave (the author), in relation to this, there exists no narration. As far as arabic dictionaries are concerned, they too, do not denote the meaning of "Shams" and "Siraaj" (sun) to mean "burning on its own" with "Qamr" and "Noor" merely referring to a light produced from other than itself and merely for adornment. In actual fact, in the Noble Qur'aan, the word "Noor" has been used in many instances in several contexts. In fact, Allaah Ta'ala uses it for himself:

الله نور السموات والارض (سورة نور : 35)

And in one place, the word "Muneer", which Doctor Zakir Naik has taken as a significant basis is actually used with the word "Siraaj" as a "Sifat" (describing word).

يايها النبى انا ارسلنك شاهدا وببشرا ونذيرا وداعيا الى الله باذنه وسراجا منيرا
(سورة احزاب : 45-46)

This Aayat is in respect to the description and traits of Nabi (Salallahu Alayhi Wasallam). He has been referred to as, "Siraaj Muneer" (an illuminating lantern). According to Doctor Zakir Naik, the word "Siraaj" relates to the "Shams (sun)", and it has never been used for the word "Qamr" (moon) nor has the word "Muneer" been used for the "sun". In the aforementioned Aayat, the word "Muneer" has been used with "Siraaj" and the commentators take it to mean an, "illuminating lantern", in the meaning of a "guiding and radiant light". ***(Tafsir Ibni Kathir, Vol 5 Pg 431)***

(4)**Incorrect specification of an Aayat (Pg 79),(The Plasma, that is the matter in between the stars)**

In the initial periods, it was common perception that on the outside of the "orderly system of the planets" was a great open vacuum. The astronomers referred to this vacuum as "the bridge of matter". This is also referred to as the "Plasma". In the following Aayat of the Qur'aan, indication is made to this matter between the stars,

الذی خلق السموات والارض وما بینهما

Translation – It was He who created the heavens, the earth and whatever is between them in six days***. (Surah Furqaan, Aayat 59)***

A Critical review of his opinion

It is absolutely baffling and truly startling to read of the claim made by Doctor Zakir Naik or the manner in which he has linked the aforementioned Aayat. **There is absolutely no mention of the stars and planets in this Aayat** and then too, he discards the last portion of the Aayat. The entire Aayat is as follows,

الذی خلق السموات والارض وما بینهما فی ستة ایام

The objective of this Aayat is to show that the entire universe was created within a span of six days, that is from the earth to the sky and vice-versa. Therefore, the clear understanding of, "وما بينهما" is specifically that which is in between the sky and the earth. The creation of the sun, the moon, the stars, the vacuum in between and all things connected to the earth were created within a span of six days just as is mentioned in many other Aayaat of the Qur'aan.

(5) **An absolutely ridiculous commentary of an Aayat to substantiate the scientific study that the universe is rotating (Pg 80)**

In 1925, the famous American astronomer, "Edwin Hubble" prepared substantial evidence to prove that the planets are moving further apart from each other, which shows that the universe is expanding. It is now a recognised scientific fact that the universe does rotate and this is the very same aspect that has been explained in the Qur'aan,

والسماء بنينها بايد وانا لموسعون (الذاريات : 47)

Translation – We created the sky with might and We certainly possess vast powers.

The correct translation of the word, "موسعون" in the arabic language is "to spread", which clearly indicates to the "ever spreading and expanding universe".

A Critical review of his opinion

In the arabic language, the word, "وسعت" refers to "strength", "power" and to being "spread out". The meaning in any given scenario would depend on its usage. In this Aayat, it refers to sheer power. Doctor Zakir Naik himself has translated it as, "strength expanding far and wide". **Despite this, Doctor Zakir Naik associates this Aayat to a scientific study for which no mention has been made in the Qur'aan and Sunnah nor has any**

commentator made mention of such a meaning. (Before me, I have "*Tafsir Haawi",* wherein all the commentaries of the Sahabah, Taabieen and others are gathered). In the 4th volume on page 106, under the commentary of "Surah Dhaariyaat", several opinions have been included with the common one in all these being "power and strength, equally large or larger or a sky similar to the present one".

Raaghib Asfahaani is of the very same opinion. In Tafsir *Ibni Kathir, Vol 8 Pg 401,402,(Misr),* it is written that we have spread the earth out significantly and raised it without the support of pillars.

The standpoint of Doctor Zakir Naik with regards to "Fiqhi" (Juristic) Masaail and injunctions

Before me, I have a booklet of Doctor Zakir Naik concerning, " The rights of women". It is numbered as the third in his compilation of speeches. I will hereby note the portion of questions and answers he had on this topic whilst including an entire separate session of the same conducted by him. Prior to that, I would like the Ulama to read over a few excerpts of his booklet named, "The Rights of women".

(6)Lending support to the Western opinion in respect to equality (between the genders)and his self given commentary of the Aayat of the Qur'aan, (Pg 295, Line 4-11)

الرجال قومون على النساء (يوسف :34)

Some aver that the word*,* "Qawaam" implies being "ranked one stage above another", but in actual fact, the word*,* "Qawaam" is derived from the root word "Iqaamah". "Iqaamah*"* refers to getting up when the Iqaamah for Salaah is being called out. In other words, it simply means "to stand". **In context, it would mean "to possess one added rank of responsibility but not virtue."**

A Critical review of his opinion

Let readers reflect over the text, his objective is that man has some added responsibility but is not better. This is what he has averred in an attempt to support the western notion of equality. But, one should reflect over the manner in which he has attempted to substantiate this from the word, "Qawaam" and "Iqaamah for salaah".

Note – On the one hand, the text of Doctor Zakir Naik is as follows, "He possesses greater rank in responsibility" which establishes some form of preference and virtue, whereas on the other hand, he negates such preference and virtue. There are many statements in the texts and statements of Doctor Zakir Naik that are in direct conflict with each other.

(6) For the wife to possess the right of issuing divorce and her requesting divorce (Pg 360).

The fundamental question is that if a man is permitted to issue divorce, can a woman also do the same?

Answer – A woman cannot issue divorce due to the fact that "Talaaq" is an arabic word and it is only used when a man uses it on a woman, but still too, **a woman can give divorce.**

The five types of divorce in Islaam

(1) The first of these is by agreement of both parties. This occurs with the consent of both, the man and woman. They both agree that they are no longer compatible with each other and thus, they opt out of the marriage by separating.
(2) The second is where only one party is content on separating and this is termed divorce (talaaq). The man would be forced to hand over the dowry (mehr) amount. If he has not, then he will be

forced to do so together with all the grants and gifts granted to him.

(3) The third type is in a case whereby the woman is content on separating as long as this (agreement of issuing divorce when she wills) was made mention of in her marriage certificate. If it was, then she has the right to issue divorce. This is normally known to be a "rasman" (customary) act, but I have never seen anyone refer the woman issuing divorce in this case as being being customary.

(4) The fourth type is where the husband is known to oppress (hit) the woman or known not to fulfil her rights, in which case she has the right to approach a judge who will in turn annul the marriage. This is referred to as an "annulment of the marriage". The judge may force him to hand over to her the dowry or a part of it. This is at the discretion of the judge.

(5) The final type is that which is termed "Khula". This would be in a case whereby, despite the husband being well mannered and the wife not possessing any complaints against him, yet naturally, she is disinclined to him for personal reasons. She may request the husband to issue her a divorce in this case. This is termed "Khula".

But there are very few people who speak about the wife having the right to issue divorce. The Ulama have listed these five types. Some divide these into one, two and three parts, but practically, all in all, these categories of divorce amount to five. I now feel that the response to your question is complete.

A Critical review of his opinion

The five categories of divorce mentioned by Doctor Zakir Naik have been numbered and separated by us. The rest of what is written are his very own words. If we were to delve into the detail he has forwarded, then truly speaking, it is extremely painful. We will suffice on being concise and comprehensive.

(1) **He avers that there are five types of divorce………… Where did Doctor Zakir Naik get this from and from who? This he has failed to mention.** He merely says "Ulama", but fails to specify. As far as the knowledge we possess is concerned, there exists absolutely no such detail in Shari'ah as furnished by Doctor Zakir Naik. Presently, the most detailed book on jurisprudence comprising of the most accepted and trusted opinions of the four Mazaahib is*, "Al Mawsooatul Fiqhiyya",* which has been published in 45 volumes by "Wizaaratul Awqaaf" of Kuwait. The 29th Vol is before me, wherein the details of divorce are well elucidated. In the beginning, the author discusses divorce and the words used in this regard (Pg 5 – 8) and similarly, the details of the various types of divorce (pg 26), but there is no mention whatsoever of the five types explained by Doctor Zakir Naik.

Presently, another famous, detailed and reliable book on jurisprudence (fiqh) is, *"Fiqhul Islaam Wa Adillatuhu",* the author of which is "Wahabiyya Zuhaili". It is a book that contains Masaail on the four Mazhabs (schools of thought) and the opinions of others too, **but there is absolutely no mention of the types forwarded by Doctor Zakir Naik.**

(3)Divorce may only be given after the enactment of a Nikah to a woman in one's marriage. A woman is not permitted to remarry unless she is divorced or an annulment of her marriage takes place, regardless of her position and dilemma. The solution in all specific scenarios have been well explained and these are present in the books of jurisprudence (fiqh).

(4)The right of divorce – This is solely the right of a man who has a woman in his marriage. In fact, even if a father gets his immature (non-baaligh) child married, the right of issuing divorce is not entrusted to the father, but is solely at the discretion of the husband, who is the child in this instance. This will remain the case even after he matures.

(5)Apart from the husband himself, a third party adult, who is sane and mature has the right to issue divorce on his behalf or even to separate between the two, regardless of whether this permission was granted or taken from the former or even if Shari'ah had permitted it. Shari'ah has only permitted a judge to do so and not even a mediator, unless he has been granted permission by the husband.

(6) The wife does not possess the right to issue divorce or to end the relation. Yes, at most, she may request the husband to issue her a divorce.

(7)The wife would only be permitted to issue divorce when this right was granted to her by the husband. This would either materialise by the husband himself having formally granted this right to her or by the woman acquiring this right from him, regardless of whether this occurred at the time of enacting the marriage or later. In any case, when the wife gets this right from the man, then she may on her own accord make use of it and end the relation.

(8) There are many scenarios written in the books of jurisprudence (fiqh) and hadith whereby the wife may acquire the right to annul the marriage with the consent of the husband. There is most probably no detailed book in jurisprudence wherein discussion on this "right and its detail" have not been expounded. In fact, some scenarios have even been clearly stated in the Noble Qur'aan. "Aayat 28 of Surah Ahzaab" is related to this very aspect, wherein specific mention is made of the incident pertaining to the chaste and pure wives of Nabi (Salallahu Alayhi Wasallam).

(9) **Several of the five categories furnished by Doctor Zakir Naik are in total conflict to the unanimously accepted injunctions and details provided by Shari'ah.** Firstly, he makes mention of giving dowry only in the second scenario whilst in the fourth, he discusses the amount to be given. This, he said was dependent on the decision of the judge

but this matter needs to be carefully scrutinised for the following reasons;

(a) In the enactment of a marriage, dowry (mehr) is a necessary aspect which goes hand in hand with the marriage. In fact, if the marriage was enacted with no amount being agreed upon and they were yet to consummate it, before which the relation was annulled, then too, he would be forced to pay dowry. In this case, he would be obliged to give the equivalent of half of the "Mehr Mithl" or "Mata". If it (dowry) was decided, then half of it would need to be handed over. The only case where, despite separating after Nikah, the husband is not obliged to pay anything is in a case where the woman forgives her right to the dowry. There are one or two other cases but these are extremely rare. In any case, dowry is a right of Shari'ah and is closely linked with the standing and validity of Nikah with the husband generally being forced to pay it in some way or the other. **Therefore, for Doctor Zakir Naik to specify this with the second and fourth type is tantamount to "renewing the Shari'ah" or "altering it".**

(b) As for the amount of dowry (in separation), this is not based on the decision or agreement of anyone, but rather specifically allocated by the Shari'ah itself. If the amount of dowry was stipulated at the time of Nikah, then the entire amount or half of it must be paid. If nothing was decided, then the amount the couple later decide would need to be paid out or merely "mehr mithl" or "half of it". If anyone has the right to alter the amount, this is at the sole discretion of the couple for after all the woman is the one who accepts the sum, whilst the man is the one who pays it out. When the Nikah is enacted, then there exist no right for the respected guardians in the matter. The judge may still possess the right to annul the marriage or to see that this is done, but he does not have the right to tamper and alter with the amount of dowry nor decide for himself.

(10) Furthermore, the details of the five types or categories mentioned by Zakir Naik are truly questionable for there are not only those specific reasons for "Khula" and "Faskh" (annulment of the

Nikah) which he has listed nor does an annulment or divorce take place by mere agreement or talk in the manner that he has described. Shari'ah has stipulated a set of rules and specific wording to be taken into consideration upon which the injunctions are dependent.

Note – We require answers from Doctor Zakir Naik on where he has acquired these new set of rules pertaining to dowry and divorce.

(8)Is there a difference between the testimony of a male and female or are the two equal,(Pg 409, Question 9)

Ques – Why is it that in Islaam the testimony of two females equal to that of one male?
Answer – In Islaam, it is not always such that the testimony of two women equal that of a single male. In the Noble Qur'aan, there are three such places whereby the testimony of a man and woman are referred to without any difference in number.

In respect to the injunctions of inheritance, that is when one is bequeathing, it is a requirement that there be two just witnesses as is clear from Surah Maa'idah, Aayat 107…………….

Similarly, concerning divorce, we are instructed to appoint two witnesses. This is clear from Surah Talaaq, Aayat 2………….

And with regards to chaste women, there must be four witnesses to testify, Surah Noor, Aayat 4……………………

It is therefore not true to aver that the testimony of two females is always equal to that of one male. This is only specific with certain cases. In the Noble Qur'aan, there are five instances mentioned whereby there is no difference in the testimony of a male and female, whereas, there is only one Aayat that tells us of the testimony of two women being equal to one man. This is in

"Surah Al Baqara, Aayat 282" and it is in fact, the longest Aayat of the Qur'aan which contains injunctions pertaining to business.

This specific Aayat of the Qur'aan is business related and in dealings of this nature, the two parties involved are instructed to write the terms of the agreement in the presence of two witnesses. An effort should be made to find males to act as witnesses, but if this is not possible, then one man and two women would suffice. In Islaam, when it comes to business related matters, preference is given to the witness of two men for after all, the duty of looking after the family falls on the shoulder of the man.

Due to the fact that responsibilities related to earning are the sole duty of the man, he is understood to be better informed then a woman in these matters. In the second case, it would be necessary to appoint one man and two women to testify. If one woman was to err, then the other may remind her. In the Qur'aan, the word, "تضل " refers to erring or to committing a mistake. It is only in business related matters that the testimony of one man is equal to two women.

On the contrary, some people aver that in the testimony of a woman in a murder case, there too, two witnesses are required, that is, two females equal one male in this regard. To equate a single woman with a man in this case is incorrect for the natural trait of a female is one of panic and thus, according to some, the testimony of two women is equal to one man. **According to some Ulama, the testimony of two women and one man apply in all cases, but we do not agree with this, as is evident from "Surah Noor, Aayat 6-9", wherein it is clear that decisions have been made on the testimony of a single man and woman.**

Hadhrat Aysha (Radiallahu Anha), who was the wife of Nabi (Salallahu Alayhi Wasallam) is reported to have narrated

approximately "222" Ahadith, which are all accepted by her single testimony. This also goes to show that the testimony of one woman is accepted.

There are many Ulama who aver that the testimony of one woman suffices in respect to the sighting of the moon. You may yourself decide on the matter, for after all, in such an important pillar as fasting, the testimony of one woman is accepted and on it all Muslims fast. Some Ulama are of the opinion that for the commencement of fasting, the testimony of one suffices whilst for the end of it, two are required, irrespective of whether they be males or females.

There are certain "Masaail" wherein the testimony of one woman is in fact necessary. For instance, when it comes to "Masaail" related specifically to women, such as washing the body of a deceased female, there, the testimony of a man is of no regards. In business related matters, the difference is not based on inequality between male and female, but solely for the reason that their responsibilities and duties differ, which have been clearly stipulated in Islaam.

(We have intentionally omitted the translation of the Aayaat made by Doctor Zakir Naik)

A Critical review of his opinion

If we were to delve into detail to explain the way that Doctor Zakir Naik has, apart from providing very little in conformity to the true Shari' stance, jumbled and mixed up all his information, then this would become an extremely lengthy task.

(1) Very briefly, understand that the fundamental laws and system in Islaam pertaining to giving testimony have been outlined in the Noble Qur'aan, whilst all their respective details are present in the books of hadith and jurisprudence (fiqh). The Ulama are well aware of these and the books are readily

available in a host of languages. Each one may then pick up valuable literature on the subject and read before presiding on the matter. The decision of those who are just and those possessing insight in these matters will definitely be*, "From where are the bricks and from where is the sand"* (his makes claims, yet fails to back these up with substantial proof).

(2) Furthermore, for reliable information on the Shari' stance in many aspects, I have in my possession a book by the name of, *"Fiqhul Islaam Wa Adillatuhu"* which is written by an eminent jurist today, Wahabi Zuhaili. Apart from it comprising of "Masaail" on the four Mazaahib, it also covers the opinions of many others. This explains why it is also appealing to the sect known as, "the Ahle Hadith"(ghair muqallideen).

(3) In the 8th volume of this book, in respect to "Masaail" related to "Qadhaa" (the decision of a judge), there is ample detail on "Shahaadah" (giving testimony), which is in significant contrast with that forwarded by Doctor Zakir Naik.

The second book I have with me is called, *"Al Mawsooatul Fiqhiyya"* which is published by the Kuwait Government. The "Masaail" in it are strictly confined to the four Mazaahib. In the 26th volume, the details on "Shahaadah" (giving testimony) are noted and these do not in any way conform with that presented by Doctor Zakir Naik. We will hereby present certain excerpts from this book;

(3) In *Mawsooatul Fiqhiyya Vol 26, Pg 226-230*, there is discussion on the number of witnesses required in giving testimony. By way of introduction, the author writes that the number of witnesses differ in the chapter of, "Shahaadah" (giving testimony). (He then writes);

(a) In some cases, the testimony of less than four men is not accepted and in such cases never may a woman be included. This is in a case of adultery.

(b) If a "wealthy man" claims to be poor and thereby worthy of receiving Zakaat, the "Hanbalis" are of the opinion that he will need to present three witnesses.

(c) In some "Masaail", two witness are sufficient, but these too, must be male. This would apply in all other "hudood" (crimes in Shari'ah) besides adultery. All the Jurists are unanimous on this.

The majority of Ulama also aver that in matters wherein men generally possess the knowhow, despite these being cases not related to wealth, there must still be two male witnesses, such as in, "Nikah" (marriage), "Talaaq" (divorce), "Rajat" (retracting the divorce), "Iylaa" (when a man takes an oath that he will not have relations with his wife), "Izhaar" (whereby the man draws a comparison of the private organ of his wife with that of his mother), "Nasab" (proving one's lineage), "Islaam", "Irtidaad" (apostasy), "Jarh and Tadeel" (the field of criticizing and authenticating narrators), death, bankruptcy, "Wakaalat" (appointing a deputy), "Wasiyyah" (bequeathing), "Shahaadah on Shahaadah" (giving testimony on the testimony of another) and others.

(d) The "Hanafiyya" are of the opinion that in besides "Hudood and Qisas", in all other matters, whether these be related to wealth or not, the testimony of two males or that of one male and two females would suffice. The majority of Ulama aver that the testimony of one man and two women would only be considered in matters that are strictly related to wealth.

(e) In some cases, only the testimony of women is accepted, such as "birth" (that so and so is the mother of the child), "breastfeeding"(has the child drunk from the milk of a woman) and all those aspects regarding which a strange man is generally unaware.

The question that arises is, "What will be the required number of women"? "Will a single woman suffice or will there be the need for more"? "Will the ruling be general or will there be detail to it"? There exists difference amongst the Jurists. There is as we have already read, mention of one, two, three and even four women.

(f) In some cases, the testimony of a single individual is sufficient on condition that the person is just and reliable, even if it be a female, such as the testimony for the moon sighting of Ramadhan.

(4) These are details accepted by the four illustrious Imaams of jurisprudence. According to this, one portion of these "masaail" are such that the testimony of a female is of no regards. As for those wherein it is accepted, apart from one case, wherein the testimony of a single woman is accepted, she will require another woman to testify with her. In matters related to murder and others, leave alone one or two women, the testimony of a female is totally not accepted. As for those aspects wherein Doctor Zakir Naik has created or understood scope for leeway, according to the Ulama of the Ummah, these are clearly against the intended meaning of the Aayaat and injunctions of Shari'ah. Apart from adultery, the "Zaahiriyya" aver that in other "Hudood" (crimes), the testimony of one man and two women is acceptable. *(Al Fiqhul Islaami, Vol 8 Pg 6045)*

(9)**What does the "father being the guardian" imply?**

(An excerpt from the chapter concerning the rights of women, Pg 367)

Question – In "Islaamic Personal law", why is it that only the father may be the guardian of the child?

Answer – The sister has asked that does only the father possess the right of being the natural guardian of the child. In response, this is incorrect, dear sister. According to Shari'ah, in the initial stages of the child's upbringing, which is till the age of seven, the mother is the guardian, for after all, at this stage, the responsibility in as far as looking after the child is concerned falls on the woman. After this stage, the father becomes the guardian. When the child matures, then he is at his own discretion and is free to reside with whomsoever he wills. The Shari'ah also avers that he may meet any of the two at any given time. I now feel that the response to your question is complete.

A Critical review of his opinion

According to Doctor Zakir Naik, he assumes that he has completed the response to the question and thus satisfied the woman. The truth of the matter is that the question and its response do not conform.

(2) In light of the Qur'aan and Sunnah, there are two categories of rights that fall on the parent, one is the right of being the guardian and the other is termed "Haq Hidwaanat". These are two separate rights. "Haq Hidwaanat" is related to the upbringing of the child. In other words, this refers to rights in respect to serving the child from this age and similarly, the responsibilities in as far as acting as a guardian of the child and taking care of his expenses and other responsibilities.

The father is the rightful guardian and this is the unanimously accepted verdict. This applies in a case where the father is alive. If he is not, then this right will transfer to the grandfather. This is applicable from birth until the child reaches the age of puberty. After he matures, the child himself possesses the right on condition that he is sane and understanding. This is with regards to the male child. As far as the female child is concerned, after attaining puberty, then too in some matters (for instance

marriage) the father remains the guardian, (although in this, there exists difference), despite the presence of the mother.

It may also be said that this right may be apportioned into two, one is "Haq Kifaalat", that is the right relating to all expenses of the child with the other being "the right of overseeing", which refers to studying the nature of the issue and solving it.

As for "Haq Hidwaanat", this is not related to the expenses nor to overseeing business related matters, marriage and others. This actually concerns the physical upkeep of the child. This right will remain the woman's until the age of seven. This right materialises when a separation occurs between the couple or the mother passes away. For instance, this right belongs to the mother, if she is not there, then this right is transferred to the mother's sister and grandmother. The child, regardless of whether it be male or female would reside with the mother, mother's sister or grandmother until the age of seven. It would be necessary upon these women to see to the needs of the child. As far as monetary expenses are concerned in this period, this would fall on the shoulder of the father, who is the guardian. If the need arises, then the father or guardian would need to spend to cater for a third woman who would see to the needs of the child. As for what occurs after the age of seven, there exists detail and difference in the matter.

(3) What we have written is mentioned in clear light of Qur'aan and Sunnah and is found in all the books of hadith and jurisprudence (fiqh). There are also many Aayaat and Ahadith to substantiate this, together with the commentaries of Ulama, that of the Sahabah and Taabieen. What does Islaam say? Only when this is put into perspective, will it be possible to explain adequately. What has been averred to in the books? What do the Ulama of the Ummah have to say? If a lack of importance is attached to the above and only value for that which we assume is given, then this is truly another matter!

(4)The question is, "What occurred with regards to serving as a guardian". In response to this, Doctor Zakir Naik wrote on "Haq Hidwaanat", but even on that, he provided no detail. There is also no detail and explanation whatsoever on being a guardian. Ulama may understand this form his works.

(5) **We are forced to conclude, that in most cases, Doctor Zakir Naik interprets Deen and Shari'ah by way of his own logic and understanding. He suffices on his self drawn opinions from Qur'aan and then sits back content. He even makes a concerted effort that people digest (accept) what he says.**

What do the Aayaat of the Qur'aan say and in light of this, what is in the Ahadith? Or independently, what is found in the Ahadith? What is found in the "Aathaar" (statements) of the Sahabah and Taabieen? This would include the four illustrious Imaams. This is certainly not before Doctor Zakir Naik. He either does not have the relevant knowledge or he simply does not attach value for such authorities of Deen. And Allaah Ta'ala knows best.

Furthermore, according to whose school of thought do his opinions conform with? Only Doctor Zakir can explain this to us, for he has left this matter unclear. What are the opinions of the entire Ummah including the Sahabah and Taabieen in respect to this? **Considering this, the question needs to be asked, along what path is his propagation moving? And in future, what will it further become?** Let him himself explain.

From his collection of lectures, the fifth subject matter that was discussed was regarding, "The forty objections made on Islaam and their lengthy responses". In the coming lines, I intend on highlighting the questions and answers discussed which are worth reflecting over and truly questionable.

(10) **His incorrect interpretation of the Aayat, " يا اخت هارون"**

Question – (Question 39) In the Qur'aan, it is stated that Maryam (Alayhis Salaam) is the sister of Haaroon (Alayhis Salaam). Did Hadhrat Muhammad, who authored the Qur'aan (Allaah forbid) not know that the sister of Haaroon, Maryam was not the mother of Yasoo' but another woman for between the two there was a difference of approximately one thousand years?

Answer – In the Noble Qur'aan, in "Surah Maryam, Aayat 27-28", the following appears;

"She brought the child to her people. They exclaimed, "O Maryam! You have surely perpetrated a grave act." "O sister of Haaroon! Your father was never an evil person, neither was your mother an adulterous."

Christian missionaries claim that Hadhrat Muhammad (Salallahu Alayhi Wasallam) was not aware of the difference between "Mary", the mother of Yasoo and the sister of Haaroon, "Maryam", whereas in the arabic language, the word "sister" is also used to denote children. Therefore, when the people exclaimed to Maryam, "Oh children of Haaroon", by this, they implied the children of Hadhrat Haaroon (Alayhis Salaam).

In the bible, the word "son" has also been used for "children". For instance, in the very first statement of the opening chapter of the Injeel, the following is written, "Yasoo, the son of Dawud". In the 23rd sentence of the "Loqa Injeel", in chapter three, the following appears, "When Yasoo began imparting knowledge, he was thirty years of age and he was also the son of Yusuf (Alayhis Salaam)". One man can never have two fathers, this is why when it is said that Yasoo was the son of Dawud, by this is meant that Yasoo was from the progeny of Dawud. By "son", is meant the "progeny" or "descendants".

Based on this, any objection on "Aayat 28 of Surah Maryam" is baseless, for by, "The sister of Haaroon" is meant the mother of Hadhrat Maryam, who was from the "children" or "progeny" of Hadhrat Haaroon (Alayhis Salaam).

Research of "يا اخت هارون" in light of the hadith

In the aforementioned question, the objection they have raised is nothing new. In fact, objections of this nature were common in the era of Nabi (Salallahu Alayhi Wasallam) with responses being given to them at the very time.

In *Tafsir Ibni Kathir (Cairo), Vol 5, Pg 222,* the following narration appears;

Hadhrat Mughira bin Shu'ba (Radiallahu Anhu) reports that Nabi (Salallahu Alayhi Wasallam) once deputed him to "Najran". The christians of that place asked, "Why is it that you people read, "يا اخت هارون" in the Qur'aan, yet Musa (Alayhis Salaam) was well before Isa (Alayhis Salaam)". Mughira says that upon returning to Madinah, he informed Nabi (Salallahu Alayhi Wasallam) of what transpired. Nabi (Salallahu Alayhi Wasallam) replied, "Why did you not tell them that the people of before would also keep names of the previous Ambiyaa and pious".

This response is well protected and correctly reported from Nabi (Salallahu Alayhi Wasallam), in fact, it is also a famous response of his for apart from *Ibni Kathir* and *Tabari,* it is found in the following books of hadith*, "Saheeh Muslim*",(Vol 14, Pg 116, Kitaabul Aadaab, Darul Fikr), *"Tirmidhi*",(Vol 8, hadith 509, hadith number,3155,Beirut), *"Nasai Sughra" and "Musnad Ahmed"* just as is found in *"Ibni Kathir".* It is clearly a "Saheeh hadith" (authentic hadith) found in "*Muslim"* and also accepted as such by *"Tirmidhi".*

The crux of the response given by Nabi (Salallahu Alayhi Wasallam) was that the brother of Maryam, (the mother of Isa), is not meant Haaroon, the brother of Musa, but specifically the brother of Maryam. It is merely a case of their names being the same as the practice of the Bani Israeel was to give their children the names of the seniors and pious of before as is still presently the case.

In *"Tafsir Ibni Kathir*" and other books, many other aspects have been written, but the correct and reliable response is that which has been reported with a strong and direct link to Nabi (Salallahu Alayhi Wasallam).

Doctor Zakir Naik opposing the Qur'aan and hadith and an incorrect deduction of his from the bible.

Doctor Zakir Naik apparently claims to be a bearer and propagator of the same nature (in conformity with Qur'aan and Sunnah), then too, rather than responding accordingly, **he relies on his personal opinions.** Is it a case of merely reading through these narrations or total ignorance? This, despite these being extremely well known as is clear from their references.

Then in his response, Doctor Zakir Naik makes a whole hearted attempt to prove that the word, "Ukhta" (sister) may also refer to "children". He then gives reference to the bible and Injeel, **but let alone reference of an Aayat, he does not make reference to any narration nor any reliable dictionary or any book whatsoever, for that matter.** How does this then fit in as the stance of a propagator and scholar of Islaam?

I even referred back to the most fundamental and relied upon dictionaries in the arabic language, "Lisaanul Arab", in fact, I even studied many other books for that matter, **but I did not find the word, "Akh and Ukht" (brother and sister) used to denote "children" or "progeny".** On the occasion of Me'raj, in the journey to the heavens where there is mention of meeting with the Ambiyaa, in certain places, the words, "Akh", and "Ab" are also made mention of. For those Ambiyaa who hold the same lineage as Nabi (Salallahu Alayhi Wasallam), the word "Ab" is used, as for those who do not, the word "Akh" is used. If the meaning explained by Doctor Zakir Naik was used in the arabic context, then there would no reason for such a difference. The narrations pertaining to Me'raj are found in many books.

Similarly, I studied the book of Raaghib Asfahaani, *"Al Mufradatul Qur'aan"* which explains the meanings and purport of many words in the

Qur'aan. It is a renowned and accepted book, but nowhere did I find the word, "Akh" or "Ukht" to mean "children". Yes, its usage is explained in other contexts and terms. For instance, with regards to, "اخت هارون", this word is used to denote resemblance in as far as "noble traits and perfection" is concerned. This is similarly the case here too. Thus, in *Tafsir Ibni Kathir (Vol 5 Pg 221)*, as part of the first commentary of this Aayat, this very meaning has been reported by several Ulama.

Nonetheless, in the books of Tafsir and in recognised arabic dictionaries, the usage he lays claim to, let alone being famous, is not even mentioned.

(3) In the text Doctor Zakir Naik cited of the "Loqa Injeel" pertaining to Hadhrat Isa, the following also appears, "the son of Yusuf". The Ulama are well aware that by some affiliating the lineage of Hadhrat Isa to Hadhrat Yusuf, they have continued contradicting the Qur'aan and hadith. Is there not something similar to this in the references posed by Doctor Zakir Naik?

Doctor Zakir Naik writes after the names of the Ambiyaa, "Alayhis Salaam", which should certainly be done, but after the name of Hadhrat Maryam (Alayhas Salaam), he wrote "Alayhis Salaam". **If this is not a clear proof of error and defficiency in his text and writing, then let a genuine propagator of knowledge explain to us why he brings a male "Dwameer" (compunction) for a female.**

(11) **His reliance on science in respect to the womb and his openly criticising the Commentators of the Qur'aan (Pg 492 - 494, Vol 15)**

Question 28 - In the Qur'aan, it is clearly stated that Allaah alone is aware of the 'sex' of the child in the womb of the mother, but now science has made significant advances. We are easily able to identify the "sex" of the child through ultrasonography. Is this Aayat of the Qur'aan then against the research of medical science?

Answer - Allaah is All Powerful and All Knowing. He has granted the knowledge of certain things to man, but it is only Allaah who has the knowledge of all things, both apparent (visible) and hidden.

Some assume that Allaah alone is aware of the "sex" of the child inside the womb of the mother based on the following Aayat of "Surah Luqmaan" in the Qur'aan, Aayat 34;

Translation –"Verily the knowledge of Qiyaamah is only with Allaah. He sends the rains and He has the knowledge of what is in the wombs."

Similarly, in "Surah Ra'ad Aayat 8", the following appears;

Translation – "Allaah knows what every female bears and the shortages and excesses in the womb. Everything is perfectly stipulated with Him."

Nowadays scientific study has made significant advances and the "sex" of the child in the womb may easily be determined through ultra sound".

It is certainly true that in respect to this Aayat, many translations and commentaries have been made with most writing that Allaah alone knows of the "sex" of the child in the womb of the mother. But, take a look at the English equivalent of "jins", that is "sex", it has no equivalent in the arabic language. In the Noble Qur'aan, it is merely stated that Allaah knows of "that' which is hidden in the womb of the mother. Many commentators have erred in this regard and understood this to imply that Allaah alone is aware of the "sex" of the child in the womb. This is incorrect. This Aayat does not indicate towards the "sex" of the child, rather, Allaah is aware of the "nature" of the child whilst in the womb and whether it will be a means of blessing or difficulty for the parent?

From a social perspective, will this child turn out to be a means of mercy or punishment? Will the child turn out to be pious or disobedient to Allaah? Will the child eventually enter Jahannam or Jannah? All these matters and aspects are known only to Allaah.

Any scientist, regardless of the nature of the technology at his disposal, is unable to tell of these things.

Research of the "foetus" in light of the Qur'aan and hadith

(1) In order to understand the words and statements of a speaker, the well known and accepted principal is to reflect over that which he has made mention of "prior" and "after", in the same manner as other matters are taken into regard at times. The Ulama of the Ummah have also discussed this principal at length in respect to comprehending the Qur'aan, in fact, they have placed this as "number one" in rank of order. It is commonly accepted that, "القران يفسر بعضه بعضا ". (Part of the Qur'aan explains the other)

In order to understand whether in these two Aayaat, there exists specification in respect to the knowledge of the "sex" of the child in the womb or not, we need to study these Aayaat thoroughly and keep them before us.

In "Surah Luqmaan, Aayat 34", which is at the very end of the Surah, the knowledge of five aspects have been made specific with Allaah, i.e. when Qiyaamah will take place, the time and volume of rain, the sex of the child, the actions of man and the result thereof and finally his place of death.

In this Aayat, there is merely a brief mention of the knowledge concerning the womb, but in "Surah Ra'ad, Aayat 8" which Doctor Zakir Naik has also made mention of, more detail has been shed on the subject. This gives us a clear understanding on the intended meaning, but still too, Doctor Zakir Naik has blatantly denied it. In "Surah Ra'ad" after the Aayat, "الله يعلم ما تحمل انثى" (Allaah knows what every female bears), the Aayat, "وما تغيض الارحام وما تزداد" appears, which only Doctor Zakir Naik can explain what he implies and how he has translated it. The second part of the Aayat is connected to, "ما تحمل" and the translation will thus be, "And Allaah knows the "sex" of what is in the womb and the excesses and shortages in it". Who would know what, "The excesses and shortages" refer to better then the

Sahabah for they themselves heard the Qur'aan and its intended meaning directly from Nabi (Salallahu Alayhi Wasallam).

In Tafsir *"Ibni Kathir (Vol 5 Pg 357)",* the commentary of Ibni Abbaas (Radiallahu Anhu) is reported, that by shortages and excesses in the womb "the body of the child is referred to and the duration of pregnancy".

With regards to the Aayat of "Surah Luqmaan" and that of "Surah An'aam, Aayat 59", the famous narration of Ibni Umar (Radiallahu Anhu) is reported in "*Saheeh Bukhari (Kitaab ut Tafsir)"* under the commentaries of both, "Surah An'aam and Surah Ra'ad", in fact, it is mentioned in other places also. Under the aforementioned Aayat of "Surah Ra'ad", Imaam Bukhari has reported the narration of Ibni Umar in some detail. He says that the doors to the unseen are five, which are not known to anyone apart from Allaah; "ولا يعلم ما تغيض الارحام الا الله " (And the excesses and shortages of the womb are not known but to Allaah). The Aayat, "لايعلم ما فى الارحام" is not that of "Surah Luqmaan", but that of "Surah Ra'ad", which obviously implies that in both places, the intended meaning is one and the same with only one narrator reporting.

(2) The second well known and accepted principal in commenting on Qur'aan is to study closely all the narrations connected to the Aayat. In relation to the Aayaat of both, "Surah Ra'ad and Surah Luqmaan", there are narrations present in the well known books of commentary such as Tafsir *"Ibni Kathir"* and others, similarly, in *"Kitaab ut Tafsir of Bukhari*" too.

In Tafsir *"Ibni Kathir (Vol 6 Pg 356, Misr)",* on the authority of Ibni Abi Haatim and Ibni Jareer, the narration of Mujahid (who was the Imaam of Tafsir amongst the group of Taabieen) is reported, wherein a villager asked Nabi (Salallahu Alayhi Wasallam), what will his pregnant wife give birth to? (It is obvious that here the question concerns the "sex" of the child). He also asked questions related to rainfall and time of his death. On this occasion, the Aayat of "Surah Luqmaan" was revealed.

In Tafsir "*Ibni Kathir (Vol 6 Pg 356-357)*" the commentary of another well known "Mufassir" of the Qur'aan, Qataada (Rahmatullah Alayhi) is reported. He says that Allaah Ta'ala has kept the knowledge of certain aspects specific with himself. In fact, not even a Nabi has the knowledge of these. He then separates all five portions of this Aayat of "Surah Luqmaan" and clarifies them. Under, "ويعلم مافى الارحام", he states that none is aware of what is hidden in the wombs? Is it a boy or a girl, is it red or black or what is it?

In Tafsir *"Durre Manthur Vol 6 Pg 530, Darul Fikr",* on the authority of Hadhrat Ikrima, the aforementioned narration of Mujahid is reported. These narrations also clarify the Aayat of "Surah Luqmaan". Furthermore, in *"Durre Manthur Vol 2 Pg 531-532",* the narrations of Hadhrat Abu Umamah and Abu Salama are reported wherein two persons inquired as to "what" the babies (in the wombs) of their camel and horse would be (male or female)? In response, Nabi (Salallahu Alayhi Wasallam) read this Aayat of "Surah Luqmaan".

"Naqli" and "Aqli" errors (Errors in as far as citing Aayat and Ahadith is concerned and logical errors too)

3) In attempting to substantiate his stance and reject a well known aspect, Doctor Zakir Naik has not even presented any narration. He relies solely on scientific study and merely states that in the Noble Qur'aan, there exist no such word to denote the meaning of "sex". It is true that the word "jins" (sex) does not appear, but we need to reflect over whether there is negation of this word as Doctor Zakir Naik avers. In the Noble Qur'aan, in the Aayat, "يعلم ما فى ا لارحام " , "ما" appears which could convey the meaning cited by Doctor Zakir Naik, but it certainly does not reject and refute the meaning we cite. The Aayat states that Allaah is aware of "that" which is hidden in the wombs which, in indicating to the "sex" of the child takes precedence as opposed to it referring to the "Sifat" (quality) of the child, which he claims it is confined to. **The commentaries of the Sahabah and Taabieen clearly state that the "sex" of the child is meant.** The letter, "Maa" in the arabic language is "Isme Mawsool", which conveys a "general meaning" as is

clear from the books of "Nahw" (arabic grammar), Usool Fiqh (principals of jurisprudence) and others.

When it comes to deriving information from science and modern technology, it is indeed surprising to see that he relies whole heartedly on the results of ultrasonography, whereas time and time again, we notice the results of such instruments being proven wrong. On the basis of these "tests", many people abort (due to tests showing that a girl would be born yet the parents expect a boy) and later they come to know that the child in the womb was indeed a boy. In some cases, many are known to divide gifts amongst themselves thinking that a boy would be born, yet a girl is then born.

Apparently, Doctor Zakir Naik stands firm on the teachings of Qur'aan and Sunnah, but let us ask him, that taking these two (Qur'aan and Sunnah) into perspective or even from information derived from the organs (eyes, ears), is there any other knowledge apart from these that is absolutely certain? **The simplest response, which Islaamically speaking, is most complete and perfect is that the Aayat is in contrast to scientific study.** The knowledge of Allaah is absolutely certain without the slightest bit of doubt. As for that which is derived from scientific study, it is by no means certain, nor is it all encompassing, in fact, it is dependent on worldy means. This is the response of those present day Ulama who are reputable in the field of commentary and who possess deep insight and firm belief in the Qur'aan and Sunnah.

4) At this juncture, it is also appropriate that we say that the intended meaning of Doctor Zakir Naik is not negated by the Aayat. Every word of the Noble Qur'aan is eloquent and comprehensive. The word "Maa" also contains scope for this meaning. Thus, reliable commentators have also made mention of this, but they have not confined the meaning in the manner Doctor Zakir Naik has. They first speak of the "sex" and then they delve into other meanings. For instance, this has been mentioned in "*Tafsir Ibni Kathir, Vol 6 Pg 355",* under the commentary of the Aayat of "Surah Luqmaan". Similarly, in Vol 6 Pg 358, the same is reported by Qataada, the famous Taabiee.

5) In the text of Doctor Zakir Naik, which is laden with errors, the following aspects are worth reflecting over;

"Many commentators have erred in this regard and they suggest that only Allaah knows that which is in the wombs of the mothers, which is incorrect." **In other words, he is saying that that which the "Mufassireen" have mentioned despite perfection in arabic grammar and despite supporting their commentaries with Ahadith, is incorrect,** whereas, that which he (Zakir Naik) avers, despite not being supported by any of the two is correct. Look at the way he has presented his words, is there is no stench of tribalism in this, then, what else!

(12) In Jannat the presence of male "hurs" (damsels) (Pg 513-515)

(Ques 37) The Qur'aan states that upon entering Jannat, a man will be bestowed with "hurs", that is "beautiful damsels", the question is what will women get upon entering enter Jannat?

Answer – The word "Hur" has been used at least four times in the Qur'aan.

(1) In "Surah Dukhaan, Aayat 45";
Translation – "This is how it will be. We will marry them to fair, large eyed damsels."

(2) In "Surah Toor, Aayat 20" ;
Translation – "We shall marry them to fair maidens with large eyes."

(3) In "Surah Rahman, Aayat 72" ;
Translation – "Fair damsels sheltered in tents.

(4) In "Surah Waaqia, Aayat 22-23" ;
Translation – "And fair large eyed damsels who are like preserved pearls."

The translators of the Qur'aan, especially the urdu translators have translated the word "hur", to mean "pretty damsels". In that case, these will be specifically for men, then what about women?

The word "حور" (Hur) is actually the plural "seegha" for "احور " and "حوراء" *w*hich refers to a person whose eyes seem like a "damsel", which will be specifically granted to the pious men and women upon entering Jannat. It makes apparent the extreme brightest white portion of the spiritual eye. In many Aayaat, it is stated that in Jannat, there will be spouses and your spouse will be purified indeed. In "Surah Baqara, Aayat 25", Allaah Ta'ala announces:

Translation – "And give good news to those who have Imaan and who do good acts that for them shall be gardens beneath which rivers flow. Whenever they are given any fruit to eat there, they will say, This is what we were fed with before. However, the fruit given to them shall only look the same. There they shall have spouses who have been purified and they will live there forever. "

In "Surah Nisaa, Aayat 57", the following appears:

Translation – "As for those who have Imaan and do righteous acts, We shall enter them into Jannaat beneath which rivers flow to live there forever and ever. There they shall have purified spouses, and We shall enter them into abundant shade."

Therefore, the word "hur" is not specific for "sex" or "type". Allama Muhammad As'ad translates the word "hur" as spouse or wife, whereas Abdullah Yusuf Ali translates it as "companion". This explains why according to many Ulama in Jannat the "damsel" that the male will receive will have large shiny eyes, whereas, the woman will be favoured with spouses possessing large radiant eyes.

Many Ulama aver that by the word "hur" in the Qur'aan only "women" are meant, for after all men are being addressed.

However, the response that is most accepted has been provided in the hadith. When Nabi (Salallahu Alayhi Wasallam) was asked, "If men will be granted damsels in Jannat, what will the women get?" Nabi (Salallahu Alayhi Wasallam) replied, "Women will be granted all

that their hearts desire, that which their ears have not heard of nor their eyes seen". In other words, women will also be given a special bounty in Jannat.

A Critical review of his opinion

Read the response and derive pleasure! Doctor Zakir Naik has expounded in a very strange and extremely unique manner. My opinion is that the Ulama will not at all be impressed at the response he has presented. **His response is entirely based on his own very philosophy and logic. At most, he inclines to several "literal meanings" and if at all he does give reference, then he relies on the knowhow of English translators of the Noble Qur'aan just as he is and then adds "Allama" before such names.** He then has the naivety to attribute such words to Ulama. **He does not even mention an Aayat to substantiate his claim, even if this be by virtue of mere indication.** As for the two Aayaat cited in the general context which form the basis of Doctor Zakir Naik, the word "Azwaaj" has been translated as "spouse", which obviously implies that these will be for men only.

He fails to present any narration, in fact, even the opinions of a Sahabi or Taabiee for that matter. He does not even cite references for the hadith he brings at the end. I checked extensively for this narration in *"Ibni Kathir", "Tabari", "Durre Manthur"* and many other books at their appropriate places but could not find this narration. Furthermore, by him citing this narration and by suggesting that woman will get something "special", is this meant to be substantiation for his claim or something else? This could not be ascertained.

He even fails to list the names of distinguished "commentators" and "research scholars" with the exception of very few and yes, two English translators of the Noble Qur'aan. As is, in normal circumstances, **Doctor Zakir Naik does not mention the names of any Ulama of the Ummah nor does he furnish any references used by them.** Do the Ulama of the Ummah not even take the names of Sahabah and Taabieen in their study!

Nonetheless, what is "Hur" literally and what does its root word imply? In fact, even if we were to ignore the literal meaning, nowhere in the Qur'aan and hadith has this been discussed under any topic or subject matter as suggested by Doctor Zakir Naik. If there is mention of "special men" apart from the men of the world, then this is as "slaves" and not in any other sense.

With the word "Hur", the word, "Maqsooraat" has been used as a "Sifat" (description), which is feminine just as is the case in the Aayaat of "Surah Baqara" and "Surah Nisaa" whereby," Mutwahara", which is feminine has been used with, "Azwaaj" as a 'Sifat' (quality). As for the word, "Zawj, Azwaaj" it is merely in the meaning of "spouse" which may also refer to a "man" and "husband". This also occurs in the Qur'aan but when used in conjunction with a "descriptive quality" it confines and specifies such words.

Apart from the four Aayaat related to "hur" and the aforementioned two Aayaat, the word "Ein" also appears in other Aayaat which is a word used specifically for females. (Reference - "Surah Saaffaat" Aayat 137) This is just as the word, "قاصرات الطرف" appears in many Aayaat but without the words "Hur" and "Ein". (*Ref – "Surah Saad Aayat 52"," Surah Rahman, Aayat 56")*

Doctor Zakir Naik avers that the urdu translators have confined the meaning of "hur", but apart from some English translators, no recognised Arab commentator or research scholar has reported any other meaning. **For fourteen centuries, has any well versed and expert "Aalim" and "Mufassir" reported such a meaning?** The true bearers of Islaam are indeed the Ulama of the first era, has anybody from amongst them said something of this nature?

3) Read the following narration found in "*Ibni Kathir (Vol 8 Pg 10)"* in the Tafsir of "Surah Waaqia" which is reported by "Tabraani". It is narrated by Hadhrat Umme Salma (Radiallahu Anha) and is specifically found in *"Tabrani Mu'jam Sagheer (Vol 1 Pg 110)".*

Hadhrat Umme Salma (Radiallahu Anha) states that she inquired the following from the Rasool of Allaah! Allaah Ta'ala says, "Hur Ein", what

does this refer to? Nabi (Salallahu Alayhi Wasallam) replied, "Hur" means white and "Ein" refers to a large eyed women, the eye brows of whom are similar to the wings of a vulture. I asked, what do the words of Allaah Ta'ala, "كامثال اللؤلؤ المكنون" mean? He said that this meant that their purity (glitter and beauty) will be like that of a pearl in its shell, which no hand has ever touched. I asked, Allaah Ta'ala says, "فيهن خيرات حسان" ,what does this refer to? He replied that it referred to good character and an indication towards the beauty of their faces. I asked, what does, "كانهن بيض مكنون" refer to? He replied that it meant that their delicate nature would be just like the fine inner skin of an egg that is directly connected to the shell. I asked what does the statement of Allaah, "عربا اترابا" refer to? He replied that this refers to women who had died at old age with weak eye sight and disheveled hair. Allaah will revive them after death in a condition that they would be virgins, beloved and all of one age. I asked, Oh Rasool of Allaah! Tell me are the women of the world better or the "Hur Ein"? He replied that the women of the world are preferred just as the top portion of a cloth which conceals one is preferred. I asked Oh Rasool of Allaah! Why is that so (that the women of the world are preferred)?

This is so because they perform Salaah, fast and worship Allaah. Allaah will illuminate their faces and decorate their bodies with white colored silk, green cloth, yellow jewellery, whilst their utensils for washing would be made of pearls and their combs would be made from gold. (Ahead there is mention of several poems which they would read). I asked, Oh Rasool of Allaah! Each woman marries one, two, three, or four husbands, (that is when one dies, she marries another), (the question is) that when that woman and all her previous husbands enter Jannah, who will she be with? He replied, Oh Abu Salama! **She will be offered the choice and will thus choose the one with the best character with the words,** Oh my Rabb! He conducted himself to me with good character, therefore, make me his partner. Oh Abu Salama! Good character encompasses the good of both this world as well as the next.

There is further mention and clarity of the hidden bounties pertaining to the different damsels that one will receive, in the books," *Tafsir Ibni*

Kathir" (Vol 6 Pg 369, Surah Sajda) "Durr Manthur",(Vol 6 Pg 550, Surah Sajdah).

Addition: For now, we will suffice on the aforementioned. This should prove sufficient for those with understanding to grasp the truth, otherwise in each of his booklets he has lot questionable material.

The lectures of Doctor Zakir Naik are now being transferred to writing in both the Urdu and English language. The Ulama and all those possessing insight may themselves source these books and study. They may, in this manner gain the necessary knowhow in respect to this person.

One gifted with the best of abilities may only do good work when he is subject to limits and he perseveres or else he may be able to create a name for himself but not necessarily do efficient work. Doctor Zakir Naik does possess the intellectual capacity which is required in debates to respond and silence detractors or even face up to one before him **but this does not necessarily mean that his responses are always true.**

From the details furnished in his writings, we may conclude that Doctor Zakir Naik does not possess the necessary and required know how to stand as a propagator of this true Deen as taught to us by the Qur'aan and Sunnah. **His study mainly comprises of English books. He certainly does not possess the required qualifications is as far as studies in the arabic language is concerned.** Whosoever desires to understand this fact should carefully study his book, "Qur'aan and Modern Science."

May Allaah Ta'ala keep us all on the straight path. The "straight path" is indeed the path of those bondsmen whom Allaah has described in "Surah Fatiha". Therefore, for one who possesses the desire to be on this righteous path, it is necessary that he adopts the lifestyle of those whose beliefs and opinions meet the criterion.

Translation edited by

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May Allaah be with him.

About the Book

As we draw closer to Qiyaamah, we will begin to notice an increase in impostors as foretold by Nabi (Salallahu Alayhi Wasallam), who in apparently promoting Deen will have ulterior motives. Countless examples of such "so called scholars" have spread throughout the globe with many even gaining a significant following.

For us to judge any propagator of Islaam, it is imperative that we put before us the Islaamic principals of propagation as was adhered to by our great scholars of the past. Accordingly, we would be able to gauge on whether one has treaded the path of righteousness in this regard, or on the contrary, gone astray.

Before us, we have Doctor Zakir Naik, who began as a cross religious debater, but then began delving into many other Islaamic subject matter for which he clearly did not possess the necessary qualifications.

In an earnest attempt to highlight major discrepancies and blatant errors in the works of Doctor Zakir Naik, our distinguished author has most emphatically laid bare many extremely detrimental opinions and views of his. This will certainly open our eyes to the incorrect stance he adopts in as far his beliefs, juristic views, and his incorrect interpretations of Qur'aan and hadith is concerned.

Let each one therefore study this book carefully with an open heart putting Deen before us. It certainly is a must read and one that will clarify many aspects pertaining to the nature of the aforementioned personality.